Latest Word
ON
Mormonism

A Survey
OF
"The Mormon Kingdom"

OSCAR FRANKLYN DAVIS

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A World-Wide Survey
OF
Present Day Mormonism

As Made by a National Commission under the Direction of The National Reform Association and Presented to the Second World's Christian Citizenship Conference, Portland, Oregon, July 3d, 1913.

BY
OSCAR FRANKLYN DAVIS
Chairman of National Commission

Published by
The National Reform Association
PITTSBURGH, PA.

Introduction

With great thankfulness, I have read the preliminary Survey of the Mormon Question, made by the National Commission under appointment of the National Reform Association, and presented at the World's Christian Citizenship Conference recently held in Portland, Oregon.

Along the lines of that Survey, every patriot and every humanitarian ought to urge forward the work. Redress of the wrongs in the Mormon Kingdom is as necessary for the safety and prosperity of the Mormon mass, as it is essential for the dignity and integrity of the Republic.

The Survey, also, points our way to a settlement of this issue which shall be effective and final, which shall compel the Mormon chiefs to abdicate their criminal and treasonable practices and pretensions; and which shall make no war upon any man's religion. In a word, the Survey is a statesmanlike paper. Prof. Davis, its author, has taken the highest ground.

FRANK J. CANNON.

Logan Court, Denver, Colorado.
October 9, 1913.

Foreword

Another new word has recently made for itself a place in the vocabulary of our American society. That word is "Commissionism." This is the day of commissions. Municipal government in America is rapidly assuming the commission form. Social and economic conditions are being investigated and studied in the most systematic, careful and impartial manner by representative commissions under the direction of the general government, the church or numberless organizations, purely advisory in character, but educational and reformatory in purpose.

Early in the present year, the National Reform Association, with its general offices in Pittsburgh, called into being a "National Commission on Mormonism." The specific work assigned to this special Commission was, "to inquire into the status of present-day Mormonism, in all lands, more particularly in America, and with special reference to its bearings on Christian citizenship; and report its findings to the World's Christian Citizenship Conference which was to convene in the city of Portland, Oregon, during the first week of July.

In an unguarded moment the writer consented to become the "work end" of this Commission, not realizing fully, at the time, how much of labor and responsibility it would entail upon him. Since then he has come to know that it meant a voluminous correspondence, days of library hunting and considerable travel. More than that the responsibility attaching itself to such an office becomes more arduous than all the labor.

The office of Commissioner is one in which the incumbent serves society in a sort of dual capacity. It is highly important that he be not only an unbiased witness to the fact but an impartial reviewer or interpreter of the fact. He must know his facts, and be able to weigh these same facts intelligently and in the true spirit of "justice to all and malice toward none." His view-point should be that of the impartial sociological student rather than that of the ardent and aggressive propagandist.

On behalf of the members of the Commission, it ought to be said that in this Survey of Mormonism herein submitted, for the first time, to the more general reading public, there has been no disposi-

tion on the part of any member "to make out a case" against present-day Mormonism unless a careful reviewing of the facts warranted such. At no time has there been any disposition to make an attack on the Mormon system or its adherents under the guise of an impartial survey. The highest claim made for it by the Commission is that it has been an honest attempt to obtain the facts, then impartially but justly to review the same. And in that spirit it is respectfully submitted.

It goes without saying that such a survey must be reasonably brief. It must be characterized quite as much by what has been omitted as by what has been retained. No attempt has been made to review the history of the Mormon people. The Commission has studiously avoided taking up on behalf of modern scholarship the perpetual challenge which their theology seems to offer, any further than simply to note in passing the scientific, authoritative test to which their "supplementary Scriptures" have been submitted by Bishop Spaulding of the Protestant Episcopal Church, of Utah; and to express admiration for the careful, courteous, consistent and, at the same time, Christian-like manner in which it has been done. In justice to the "Josephite branch" of the Mormon Church or the "Reorganized Church of Jesus Christ of Latter Day Saints," with headquarters at Lamoni, Iowa, it must be said that this study does not include them at any point.

OSCAR FRANKLYN DAVIS,
For the Commission.

New Richmond, Wisconsin.
October First, Nineteen Hundred and Thirteen.

REPORT OF COMMISSION ON MORMONISM, PRESENTED TO SECOND WORLD'S CHRISTIAN CITIZENSHIP CONFERENCE, PORTLAND, OREGON, July 3d, 1913, at the White Temple.

THE SURVEY, IN BRIEF

Analysis of Mormonism Mormonism is many-sided, many-faced. Approaching it from its religious side, the impartial student of social conditions sees it as a cult rather than a religion. From its ecclesiastical study it seems to be a composite social system rather than a church. Into this composite social system, or ecclesiastical "accretion" has gone something of both the form and the spirit of ancient Israel, modern Islam, the early Christian church, Polytheism, Romanism, Protestantism, Communism, Commercialism, together with various secret fraternal orders and political systems. This system has its foundations in a theology which is strangely mixed and diversified. Its sociology is even more mixed.

Applied Mormonism It is interesting to note the appeal which this "composite" has made to the world of our time. It is even more interesting to note the migratory response to this appeal. From the various European nations, particularly Northern Europe, men and women have seemed to hear the call to this modern "Zion" in their own tongue. As you walk the streets of Salt Lake City, the "Holy City" of the Mormon people, you are inclined to believe that it is a city as cosmopolitan as that of New York or London. Had Israel Zangwill been reared in Utah he doubtless would have caught the vision of the Melting Pot a generation earlier than in New York.

Solidarity of the Mormon Social System The foregoing facts of racial acceptance and migratory response to the call of this modern cult, beget a curiosity in the mind of the student of modern social conditons to know how such a composite system and faith would work out in terms of community life and citizenship.

We find that, from the very beginning, solidarity has been one of the most strongly marked characteristics of the adherents of the Mormon cult, however widely separated by colonization. But on careful inspection it is found to be a solidarity which comes from deference, or more often from an implicit obedience to a centralized authority rather than any community of interest which comes from a common loyalty and common sacrifice to ennobling principles and high purposes—or a common devotion to the divine life and princely personality of the gentle Nazarene. It is the solidarity of a more primitive age, the solidarity of the faithful subjects of a king or pope rather than that solidarity which characterizes the independent loyalty of the citizenship of a commonwealth or the national republic. Claiming to be a pure theocracy, at its origin, it is found, in these latter days, taking on the nature of an absolute despotism as far as

any freedom of thought or independency of action is concerned—a despotism masquerading under the guise of a theocracy.

Mormonism Enumerated. Numerically studied, Mormonism is credited with having established ratios of growth and gain, almost without precedent in the history of any sect or cult. From the beginning, babies have been "Utah's best crop" and your commissioners do not find any record of "crop failure" in Utah or in the Mormon colonies outside of the State. The charge of race suicide has never been preferred against the Mormon people, at least not from without. Today they lay claim to the highest birth rate, the lowest death rate, the lowest percentage of divorce and the unmarried of either sex. Their critics do not stop there, but claim for them the highest rate of "intensive" marriage.

Sources of statistical information, of equal reliability, differ widely as to the actual number of adherents to the Mormon faith and practice (Brighamites) within our national boundaries. Ex-Senator Cannon, who ought to be most excellent authority on the numerical strength of Mormonism, when interviewed on this point replied that, in his judgment, there were in the world today a round million and a half of adherents.

An examination of our national census reports for 1890 discloses according to the enumeration of that year, 144,000 of the so-called Brighamite division within our national boundaries. Without doubt there are within these same boundaries, today, fully a half million individuals who are adherents of the Mormon faith or more or less closely identified with the Mormon social system. The official government report on "Religious Bodies for 1906 gives out the information that 87% of all the members of religious organizations (not of the population) in Utah are members of the Mormon Church. In Idaho the percentage is 43; in Wyoming, 21; in Arizona, 13; in Nevada, 7, with smaller percentages in other states west of the Rocky mountains.

The wholesale system of colonization which has been so characteristic of the Mormon people, from the beginning, is suggestive of the swarming of bees from the parent hive—Utan. The bee hive has always been a sacred symbol in their history. None could more aptly symbolize their peculiar system of colonization. Their missionaries, so called, go out by twos and twos, but their colonists go out by the thousands to take possession at one time of vast tracts of arable land. In a comparatively short time they have obtained through this system of colonization lands suitable for agriculture to the extent of millions of acres within the inter-mountain States and those of the Pacific slope. Today, there is a line of colonization extending from Alberta, Canada, to Juarez, Mexico. Recently the Mexican colonies for obvious reasons have treked back into the border States of the Union. Aggressive attempts at colonization are going on continuously in nearly every State of the Union and in the countries of Northern Europe.

Mormonism Mammonized. In this connection, your commissioners desire to call attention to certain clearly defined tendencies in the present generation of adherents to the Mormon church. One of these is commercialism. Whatever its original intent, Mormonism with its policy of extreme exclusiveness, always so characteristic of its history, has not been able to resist the rising tide of commercialism. In fact, it is found to have been commercialized,

within a generation, to an extent unknown to any one ecclesiastical system or cult. Where the spirit of communism was there is now the rampant spirit of commercialism. Mormonism has become Mammonism. Its tithing system, so beautifully communistic in theory, has become strangely and hopelessly perverted through the commercial greed of its leaders. "As unto the Lord bring ye these tithes into the storehouse," has come to be interpreted, "as unto Joseph F. Smith, Prophet of Mammon and official head of a gigantic combination of capital," organized in restraint of trade, and consequently in violation of the well known anti-trust enactment.

Mormonism Political. Another well marked tendency of present-day Mormonism is its rapid development of political strength and power. Through the manipulation of the "tithing trust" funds and the despotic exploitation of the Mormon vote, the leaders have built up a political machine second to none in the history of American politics. Fifteen men are supposed to be inspiring and directing the religious energies of the Mormon people. A careful study of the daily program of these fifteen men throughout the year reveals the fact that since the granting of Statehood to Utah these same fifteen men are devoting the most of their time and energies in shaping the commercial and political policies of the so-called Mormon kingdom. These fifteen men, rulers of the church, are in turn, ruled absolutely by one man who is the acknowledged head of one of the strongest political organizations in the modern political world.

Recently, in the presence of the chairman of your commission, a certain Mormon elder, representing the proselyting interests of his church, in one of the cities of second class in the State, was challenged to name one man elected to State or Federal office from Utah, since 1894 (the year in which Statehood was granted) without first having obtained sanction or at least the consent of the church. There was a painful silence of some minutes following the challenge, which silence was finally broken by an embarrassing admission on the part of the elder that he was unable to name one. Possibly this may have been due to his ignorance of the political situation generally, but we find a challenge of long standing issued publicly and repeatedly to any one representing the Mormon church, in whatever capacity, to name any bill up before the Utah legislature which has ever failed to become a law where its passage has been desired by the authorities of the church; or to name one which has not been killed when opposed by the same authorities.

A single incident, recent in the routine "business" of one of the criminal courts of the State of Utah, impressed the chairman of your commissioners as being strikingly significant of general political conditions in the State. One Caleb A. Inlow was on trial for murder. One of the prospective jurors, a Mormon, was being examined as to his eligibility to sit in the case. "How many children have you, Mr. X?" "Seven by each wife." Further questioning elicited the fact that this prospective juror had not so much as heard that there was any law against polygamous relations for those who had entered into plural marriage previous to the manifesto. He also said that he felt he was doing right in continuing the practice of polygamy, however wrong it might be to contract such plural marriage subsequently. Mark the sequel of this examination! This man was passed for cause. Later he was excluded from the jury box by a peremptory challenge. The attorneys for the defense did not dare challenge the man for fear of prejudicing the minds of other Mormon jurors

against their client. The attorneys for the State did not dare to challenge him for political reasons. Thus a man was passed for cause who had admitted in court that he was living in open violation of the laws of the State.

There is a large mass of evidence in the possession of the chairman of this commission, from the most reliable sources, which would seem to indicate most conclusively that during the period of Statehood for Utah, there has been more or less of political bargaining between one of the great national parties and the Mormon church for campaign purposes. In all such bargaining the leaders of the church seem to have reached a position of political prominence and power whereby they are able not only to dictate the terms but to guarantee the delivery of the goods. It is claimed that the "terms" dictated are those of protection principally; and there is much in the logic of subsequent events which would seem to substantiate the justice of such a claim. It is certainly a fact of no small significance that in national elections the Mormon people are found voting solidly with but one of the national parties. This is no guaranty, however, that in the very next national election these same voters may not be found voting with another one of the national parties. The Mormon voter may cast his vote with either party, but it is always a Mormon vote that he casts.

Mormonism Militant. There is still another tendency, which, while it can not be referred to as peculiar to this period of Statehood, yet in the particular form in which it seems to be manifesting itself from time to time is increasingly characteristic of this later period of Mormon history. For want of a better term we are going to refer to it as a growing tendency to militancy. This tendency seems to manifest itself more in a sort of defiant or militant attitude of the united Mormon kingdom toward national government. The term militant, in this connection, is not to be taken too literally. By it we are not to suppose that the church has at any time assumed openly a warlike attitude toward the government at Washington, or is secretly conspiring to take up arms against the government. It is an attitude which reveals itself in the insolent, defiant bearing of its leaders in public places and is particularly characteristic of its press. It is notably characteristic in much of its dogmatic teaching of the young. One has only to examine carefully the handbooks of doctrine and church polity which are put into the hands of their recruiting officers who, today, are representing the church in all parts of the land to get the form and something of the spirit of this militant tendency; or to make a comparison of the general suppliant attitude of the Mormon leaders just previous to the granting of Statehood with the attitude of those same leaders today. Particularly marked was this insolent, defiant attitude while testifying recently before investigating committees in Congress.

Lincoln, during his administration, is reported to have said at one time: "If the Mormons will leave me alone I will gladly leave them alone." It is doubtful if Lincoln, in his executive capacity, ever advocated such a policy in dealing with the Mormon people. It is probably a part of the Lincoln legend. If he were living and exercising a like prerogative today, he would not have any occasion to declare himself in favor of such a policy, for there is much in evidence to indicate that the Mormons are not leaving the administration at Washington or the national government alone. The impar-

tial observer of social conditions sees much to indicate that Mormonism and republicanism, Islam and the Christian state are battling for supremacy under the American flag at this very hour, and with the issue more clearly drawn in some respects than ever before. The Mormon kingdom does not seem disposed to let the Christian churches of the land alone, those churches well established on American soil long before the cult of Mormonism was conceived. Their attitude toward the Protestant and Roman Catholic churches is little less than that of belligerency. They are without question the greatest propagandists and the most persistent proselyters at work among the members of the Christian churches everywhere. In 1909, by their own claim, their missionaries, so called, held one million meetings, visited three and one-half million families—the larger number by far of these families already identified with the Christian churches in America. They do not seem disposed to leave the Christian home alone. Instances are multiplying everywhere where their proselyters have entered Christian homes to divide those homes or to wreck them completely. Students of sociology are coming back from extended tours of observation and study through Utah and the Mormon colonies of the inter-mountain section of the Wst to discuss among themselves, or in the class rooms of the universities of the East, whether the unit of the society of the future in America is to be the harem or the home. If Lincoln were still living he doubtless would say: "The national house divided against itself will not endure. No nation can endure very long with its homes part polygamous and part monogamous, with its marriage system partly Moslem and partly Christian."

Mormonism Indicted. So often has the charge of criminality been brought against the Mormon leadership, in the past, that the one conducting this investigation of present-day Mormonism found it impossible wholly to ignore the charge. The least that such a one could do, it seemed, would be to inquire whether such charge holds good against those in authority in the Mormon church of today. To the earnest seeker after truth, as he finds it revealed in the social conditions of the Mormon people, it seems a fact fraught with no slight significance that the impartial Gentile historian has felt constrained to make so much of criminal conditions during the earlier periods of their history. For reasons which are obvious the Commission decided not to go into "ancient" history. Consequently no account has been taken of criminal conditions previous to the issuance of the Woodruff manifesto in 1890.

An examination of court and Congressional committee records as well as the official reports of various statistical institutions, covering the past two decades of Statehood history in Utah, reveals a condition of things not at all flattering to the leadership or laity of the Mormon church. Those same records bear witness not only to innumerable offences under the law but to a certain disrespect for all law whether of State or Federal enactment.

It is this very period which has been characterized by a "new indictment" of the leadership of the Mormon cult. Your commissioners, you will understand, are not bringing this indictment but if true to the sacred trust imposed upon them they must not fail to take note of such indictment. No impartial report of social conditions as the student finds them within the so-called Mormon kingdom could lay claim to being impartial and not include such indictment.

At this very hour the Mormon authorities, either directly or by their representatives, are under legal indictment in Federal and State courts and on the records of the Congressional committees at Washington.

Mormonism stands indicted in the various ecclesiastical courts representing a united Protestantism. If reported correctly Mormonism is under recent indictment by the Roman Catholic church through its leading representative in America, Cardinal Gibbons, as follows:

"There is not a man who has the welfare of his country at heart, but must be alarmed at the existence and gradual development of Mormonism, which is a plague spot on our civilization, a discredit to our government, a degradation of the female sex, and a standing menace to the sanctity of the marriage bond. The feeble and spasmodic attempts that have been made to repress this social evil and the virtual immunity that it enjoys have rendered its apostles bold and defiant. Formerly they were content with enlisting recruits from England, Wales, Sweden and other parts of Scandanavia, but now emboldened by toleration, they send their emissaries throughout the country and obtain disciples from all the States of the Union. . . . . Mormonism, unhappily prevalent in the United States, is at variance with the plain teachings of the Gospel and is consequently condemned by the Catholic church. Polygamy, wherever it exists, cannot fail to be a perpetual source of rushing through life, and every other moral and social delinquency."

Mormonism is under moral indictment by the National Congress of Mothers, the Interdenominational Congress of Women as well as by scores of other women's organizations representing many millions of the purest and most intelligent women in all the enlightened nations of the earth. It stands indicted by the religious press of all Christian lands. It has been indicted innumerable times by the secular press of our own and other lands. Thrice in one year it has been freshly indicted by as many magazines, whose combined circulation ran into the millions. One of these magazine indictments was over the signature of a man, the circumstances of whose birth, training, official life and admission to the secret councils of the Mormon leaders early placed him in a position to know more about the spirit and system of Mormonism than any other man living. As the complaining witness in this one magazine indictment, his testimony, your commissioners believe, is entitled to the most respectful consideration whatever the cause of complaint. That there was sufficient cause, there can be no doubt.

We find further, Mormonism stands indicted today in the great international court of public opinion; and by the federated conscience of Christendom. In addition to all these foregoing indictments, as we have already intimated, Mormonism is under most serious indictment or better self-incrimination by its own leaders, at home and abroad, through their utterances in public places, in the official publications of their so-called sacred and divine literature and conspicuously so by the notoriously open polygamous living of the man who is the acknowledged head of the church.

In this connection the chairman of the Commission feels justified in introducing here a bit of testimony on record as given, verbatim, during the Reed Smoot investigation, by Apostle Lyman, who has already been announced as the logical successor of Joseph F. Smith,

the present head of the Mormon church. This, however, has not been selected because so exceptional, but because so representative of the self-incriminatory character of a large part of the testimony given during that investigation by those high in authority in the church. In answer to a question which would tend to bring out the facts of his marriage relations, if reported correctly, Apostle Lyman, the future head of the church, testified as follows:

—I am a polygamist. I have two wives. One lives at Salt Lake and the other at Filmore. I had another wife who died. I married my first wife in the year 1857, and my second wife in 1884 in the Endowment House. I had five children by her, the first born in 1891 and the last in 1899. (Lyman, it will be recalled, was one of those who signed the prayer for amnesty in 1889, pledging himself to obey the law.)

Q—Do you think it would be right to abstain from living with your plural wives?

A—Yes, sir.

Q—Then you did wrong?

A—Yes, sir, according to the law.

Q—And it is against the rule of the church also?

A—Yes, sir.

Q—Then you violated the law of the land and the law of the church?

A—Yes.

Q—Do you intend to (continue to) violate the law?

A—I have not thought of anything else; that is, I do not intend to desert my wives and children.

Q—You regard the rule of the church as the law of God, do you not? asked Senator Hoar from Massachusetts.

A—I do, sir.

Q—Then do you mean to say that you are now living and intend to live in defiance of the laws of God and man? (In reply to this interrogative, the Apostle entered into a long statement, offering in extenuation the fact that his father was a polygamist and had six wives, and that it was a perfectly natural belief in him to adhere to polygamy.)

Q—Do you understand that the revelations prohibiting polygamy is the law of God?

A—Yes, sir.

Q—So you say that you, expecting to succeed Mr. Smith and become in turn the medium of divine revelation, live and intend to continue to live in violation of the law of God and man?

A—Yes, sir.

The moral confusion of the apstle's mind is somewhat bewildering, to say the least, to one who would impartially understand his position. One thing is clear, however, that he confesses to disobedience of laws of human and divine, forbidding polygamous cohabitation, and that he intends to disobey them in the future. His excuse that he will not desert his wives to whom he was married prior to 1890 may have a certain sanction in nature, but that is not the main point. These apostles who set the standard of life for a large num-

ber of people, and whose practices must be more influential than their ecclesiastical teachings, willfully disobey the law of the land, the law of the church and the law of God as they understand it—in fact have become a law unto themselves. If then they disobey this triune law, so to speak, concerning polygamous cohabitation, how can they be expected to obey the other law which forbids plural marriages?

COUNTS IN THE NEW INDICTMENT OF MORMONISM

The "counts" in this wholesale indictment of the Mormon leadership quite naturally arrange themselves under three general heads.

Teaching and Practice of Polygamy. Anti-Mormon propogandists have again and again made the claim that there has been little or no abatement of polygamous teaching and practice since the issuance of the manifesto and the granting of Statehood to Utah. It has been claimed by them repeatedly that their rulers and teachers from President Smith down through the various orders of priesthood are directly teaching and countenancing the teaching of polygamy. It is also claimed that plural marriages are secretly being sanctioned by the church just as formerly, and that polygamous practice is even more open than during the period just previous to Statehood.

Concrete evidence to substantiate the facts of plural marriage, as to contract or sanction by the church, is not easily obtainable, not even if one were to pitch their tent for an extended period under the very walls of "Zion." Such marriages, if sanctioned, are doubtless sanctioned in the secret places of the Temple and records, if kept, are jealously guarded.

Not so, however, in regard to evidence in support of the claim that polygamy is being taught and taught openly. Documentary evidence of the most convincing character has been turned over to the chairman of this Commission, during his recent visit to Utah, in support of this claim. Among these, the affidavit of one Miss Ada Shepherd, a young woman of good standing at one time in the Mormon Church, seems to your chairman quite significant in this same connection. A copy of the affidavit is introduced here.

"I, the undersigned, was formerly a member of the Baptist Church, in London, England, being last on the record of Arthur Street Baptist Church, Camberwell Gate, London, England. While still a member of that church, having a very dear friend who had embraced Mormonism, I began to investigate the same. The principal doctrine that appealed to me was what is known in England as the "larger hope" or "salvation of the dead," as it is called in Mormonism. That, coupled with the restoration of the gifts and blessings that were in the primitive church, finally won me over. I must say, however, that the questions I asked concerning the doctrine were answered to my satisfaction at that time by the elders and were seemingly substantiated by the word of God—the Bible—though since being in this country I have been told that it is full of errors and can be dispensed with. Polygamy, I was told, had been discontinued in consequence of a revelation from God to President Wilford Woodruff, who had issued the manifesto of 1890, commanding its discontinuance.

I left London for Utah, September 16th, 1909. From February 14th, 1910, till March 31st, 1911, I was employed in the office of the presiding Bishop, as recording clerk, and have at present in my possession a statement signed by the chief clerk to that effect and that my work was satisfactory, etc.

I had to resign my position when I finally decided that I could no longer adhere to Mormonism. My reasons are: (1.) That Mormonism, instead of being Monotheism, is Polytheism absolutely. (2.) That polygamy is still a tenet of the church, although in consequence of the action of the United States government it can no longer be practiced openly.

. . . . On March 29 of this present year (1911), I had a conversation with Apostle C. W. Penrose on the subject of Polygamy, and he then informed me:

First—That President Wilford Woodruff did not receive a revelation from God commanding its discontinuance, but seeing the disaster that was likely to come upon the church in consequence of the action of the United States government, he felt inspired to issue the manifesto.

Second—That this did not prohibit those who had formerly married plurally from living together in the marriage relation, and that those who did so were willing to take the risk, as evidenced in the case of President Joseph F. Smith, who, a few years ago, had to pay a fine of $500.00 for this offense.

Third—Also, that, while the church authorities would excommunicate any one who now entered into polygamy, it would be extremely difficult to prove any such case, as the contracting parties usually made covenant (took an oath) that they would reveal neither the time nor place of the ceremony nor the name of the person who officiated.

I am aware that President Smith, in his conference address of the present month declared that no one has the authority to perform such marriage, but while the 132nd section of Doctrine and Covenants is still retained in that book, which is considered the word of God to the people, any efforts contrary to what is therein set forth, is misleading.

I maintain that polygamy is still a tenet of the church and is openly taught. . . . .

To the truth of the above statement, I hereby swear and also wish to say that for years I was a worker in connection with the Richmond Street Mission, Walworth, London, S. S., a branch work of the Metropolitan Tabernacle, London. Any one of the leaders, as well as the workers of Arthur Street Baptist Church, will be willing to state what they know of me.

ADA L. SHEPHERD.

State of Utah,
County of Salt Lake.

On this, 22nd day of April, 1911, appeared before me Ada L. Shepherd, who duly swore that she wrote the above statement, and that the same is true and correct to the best of her knowledge and belief.

WILLIAM J. BARRETTE, Notary Public,
In and for Salt Lake County, State of Utah.

My Commission expires December 7, 1912.

Apostle Chas. W. Penrose referred to in the affidavit of Miss Shepherd is without question, not only the most interesting of all the Mormon leaders, but is recognized as an authority in matters of faith and doctrine of the church today. He is a cultured Englishman and the well-known editor of the Desert News, the inspired organ of the Mormon Church. He is journalist, thologian and preacher and speaks ex-cathedra. Recently while expounding the belief in polygamy by the church, he said:

"Presently you will see more clearly why we believe in polygamy. For it is not enough to believe that polygamy will bring into the world a greater number of children. It is also a divine institution modeled by God himself in the very beginning, etc."

The chairman of the Commission during his stay in the Mormon Capital had occasion one day to make a careful examination not only of recent official publications of the church, but also of the latest editions of their inspired literature, as well as handbooks of doctrine and many of the lessons being taught in the Sunday Schools of the Mormon Church during the present year. Five lessons for the current year are devoted to the subject of plural marriage. Five notorious polygamists are held up as examples in connection with these same lessons. The lessons for the year are compiled in a single volume for convenience, and on the last page of this volume the Sunday School pupils are directed to "read Doctrines and Covenants, Section 132." (This book of the "Doctrines and Covenants" is the book to which Miss Shepherd also makes reference in her affidavit.) The pupils are not only enjoined to read Section 132, but "to read it in its entirety." Any pupil who does turn to this section and read it in its "entirety" (also reading page 125 of the Compendium of the Doctrines as compiled by Apostle Richards and Elder Little), will find whether in the earlier or later editions of these two books, this most significant declaration:

"If plural marriage be unlawful, then is the whole plan of salvation through the house of Israel a failure, and the entire fabric of Christianity without foundation."

The pupil will learn further that "plural marriage is such a supreme thing that exaltation in the future world is made to depend upon it. By practicing it one may 'pass by the angels' and become a god and the maker of a world which he may people with his own progeny. The one who fails to enter plural marriage has no exaltation, but occupies a servile position. Indeed if in order to accomplish plural marriage one must commit any sin or crime, excepting the shedding of innocent blood, he is justified in so doing, and will enter into his exaltation."

Teaching of Treason. Treason against the United States government has never been very clearly defined. There is always a chance for a technical quibble over what actually constitutes treason on the part of an American citizen, against the Federal government, yet the most superficial examination of the official publications of the Mormon Church is sufficient to learn that a large body of the teaching of the Mormon Church, whether that teaching be academic, civil or ethical, is vindictive, revengeful, disloyal, retaliatory, in a word, treasonable, both in spirit and letter. As for instance, the following:

(1.) The Kingdom of God (that is the hierarchy) is an order of government established by divine authority. It is the only legal government that can exist in any part of the universe. All other governments are illegal and unauthorized. (Apostle Orson Pratt on the Kingdom of God.)

(2.) The priesthood . . . holds the keys of Revelation of the oracles of God to men upon the earth, the power and the right to give the law and commandment to individuals, churches, rulers, nations and the world, to appoint, ordain and establish kingdoms. (Key to Theology, Fourth edition, p. 70; a book in general circulation among the "elect.")

(3.) Some may inquire, is it right, is it lawful for another government to be organized in the United States of a theocratical nature? Yes, perfectly so. (Apostle Orson Pratt, in Journal of Discourses.)

(4.) The day will come when the United States government and all others will be uprooted and the kingdom of the world still be reunited in one and the Kingdom of God (which always means the Mormon Church or hierarchy) will govern the whole earth and bear universal sway. (Vol 3d, p. 7 of the same.)

Coalition of Church and State. Such a coalition is distinctly in violation of the provisions of the Constitution of the United States. (Art., Sec. 4.) The Mormon Church is the State in Utah; Joseph F. Smith is the Church, therefore, speaking in terms of the syllogism, Joseph F. Smith, Prophet Seer and Revelator, is the State. This same official head holds the balance of political power in Idaho and Wyoming; and exercises a strong political influence in Colorado, New Mexico, Nevada, Montana, Washington, Oregon and California.

A certain Judge of the Third District Court in Utah testified during the Smoot investigation, that whenever the Mormon Church endorses a candidate, he is elected. He said further: "The Mormon Church is an organization distinct from the government of the United States, and it exerts an influence in the enforcement and the non-enforcement of laws. In judicial examinations in my court when Mormons are asked whether they will obey the laws of their church or those of the Federal government, they always say, that they will obey the law of the church first." And so it follows, that Reed Smoot or any other man from the Mormon Church who obtains a seat in either branch of the national body is a direct representative of the coalition of church and state, however good may be his intentions when he enters that body.

THE REMEDY

Whereas, your commissioners, in making this brief but careful survey of present-day Mormonism, have found the facts quite generally to be in keeping with the several "counts" in the foregoing indictment of the leadership of the Mormon Church, as well as the spirit and form of much of its teaching, they would respectfully suggest that the following remedial measures be taken:

First: That the Department of Justice at Washington make an immediate and thorough investigation of the so-called "Tithing Trust" of the Mormon Church; and if found to have been an organization or combination of capital in restraint of trade, to proceed, at once, against the Trusteeship of same under the provisions of the

Sherman Anti-Trust enactment. Also, that action be taken to compel the Mormon authorities to make an accounting of the escheat fund.

Second: That Congress should refuse to seat (or retain in seat) in either branch, any one who pays supreme temporal allegiance to the Head of the Mormon cult.

Third:—That this World's Christian Citizenship Conference, now in session here in the city of Portland, go on record as heartily endorsing the resolution recently introduced in the House, by Congressman Gillett of Massachusetts, the text of which resolution reads as follows:

"Resolved by the Senate and House of Representatives of the United States of America, in Congress assembled, (two-thirds of each House therein concurring) that the following article is proposed as an amendment to the Constitution of the United States, which, when ratified by the Legislatures of three-fourth of the several States shall be valid to all intents and purposes as a part of the Constittution of the United States, namely:

Article 18—"That Congress shall have power to prohibit polygamy and polygamous cohabitation in all the States, territories and dependencies of the United States, and to enforce such prohibition by appropriate legislation."

And it is further urged, that the members of this Conference as they shall return to their respective countries, States and territories, shall use their influence in all ways possible and in the strongest degree to promote the ratification of the proposed amendment by the several States, and if duly ratified to promote any legislation or prosecution under said amendment.

Signed,

PROF. O. F. DAVIS, New Richmond, Wis.
DR. W. C. COVERT, Chicago, Ill.
DR. E. T. HAGERMAN, Milwaukee, Wis.
DR. OLIVER WILLIAMSON, Chicago.
DR. JOHN ROYAL HARRIS, Pittsburgh, Pa.